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PACTS AND PERMUTATIONS

THERE is a new pact. It is the Baghdad Pact. It has been arranged between Turkey, Iraq, Iran, Pakistan and Britain—with American observers. All these Middle East countries, with the exception of Pakistan, are uncomfortably on the borders, or near to them, of the Soviet Union. The pact is innocent, and reasonably so, except to Russia, and naturally the rulers there eye it with suspicion and feel they must do something about it. Egypt lies near to hand; it is upset about Israel and not particularly friendly to Britain. Egypt can be a fly in the ointment in the Middle East; so why not supply Egypt with arms, keep the Middle East in a ferment and give the signatories of the Baghdad Pact something else to think about in addition to their friendly feelings for one another? Britain and the other countries can hardly complain. The signatories—to the eye of Moscow—are conspiring against Russia, so why should not Russia, against every precept she preaches on very nearly every public occasion, conspire with arms, against those who seem to be unfriendly to her? It will all be understood wherever the diplomats meet and confer. It is a legitimate move in the game.

New Chances

America, against the protests of Mr. Nehru, supplies Pakistan with arms. Mr. Nehru is in something of a jam. He has his own opinions, somewhat complicated no doubt, about America; at least *he* does not want to be involved in open trouble with Russia; he—so no doubt the argument would run—does not want to play the American game to that extent, and off he goes on a friendly visit to Russia. It is a splendid chance for the Kremlin leaders; they are to return the visit; they can go where a Russian Tsar would never have dreamt of going, or of being received. They can neutralize India. They can woo her from her uncertain relationships with America and put a spoke in the wheel of that strange structure, the British Commonwealth. They have used unpleasant words about Mr. Nehru and Congress in the past; they have always sneered at the revered Gandhi; but what of that? New chances need new words.

So off they go to India. Their reception is breathless. Marshal Bulganin (call me Mr.) and Mr. Khrushchev must have every theory they ever held substantiated by the masses who have joyfully met them. True, it means wearing occasionally Gandhi hats; but what a joke that will be when they return to the Kremlin! They are the true representatives of the masses everywhere. Just observe how the hundreds of thousands rush out to meet them! The world, except for the wicked Western capitalist world, is waiting for Communism. How right we were to go!

Second Thoughts

And now, apparently, there are second thoughts among intelligent people in India. What is to be done? Would a visit of the Queen of England put up some kind of counter-attack to the visit of the Russians? Perhaps in a couple of years the Queen will go, or some other Western attraction, sooner or later can be organized. Perhaps in a couple of years, a couple of pacts will fall in, or will have to be renewed, or perhaps there will be new permutations of positions between states, and then advantage may be taken of them by the representatives, here, or there, of the West.

Meanwhile, the two Russian leaders are coming to England in the spring. Last week a Foreign Office spokesman, speaking, it was said, for senior ministers, said that the two Russians were liars and hypocrites—because of certain speeches made in India. They were liars and hypocrites; but that will not prevent them from probably being entertained at a Lord Mayor's banquet, and several other functions, and nobody in his senses will be expected to hold the Indian speeches against them. The international pacts and permutations are supposed to allow for this sort of thing. White can be made black, and black white, according to the shift of place and circumstance. Words are only counters in the conflict of power between the states. It is not even expected that public morality will conform to what is ordinarily decent in private. Will posterity ever have the advantage of being able to contrast what was said in private by the participants in so many of the international conferences, and what was said in public? Posterity will learn a great deal about the moral shams of the 20th century.

Religious Morality

It is probable that the contrasts were never more violent than at the last Geneva Conference. The participants understood one another very well. The anticipated results were never very secret. Yet—even on the matter of German reunion the ordinary happiness of millions of human beings was involved. How easily are the bags packed, and the Foreign Ministers leave for home, whilst the people teeming below the aeroplanes carry on with

their sorrows and joys, apparently helpless to do anything about the events which control their lives.

There is a profound difference between secular and religious morality. The latter not only ought to look under the crust of events but disclose them for what they really are. In very truth the salvation of mankind may depend upon the awareness and practice of the difference.

FACT, TRUTH AND BELIEF

By A. G. Tarrant

IN everything we do we are guided by what we think to be the truth about something or other. We do our shopping at one shop rather than another, because we think it to be true that we shall get better service there. We look at the clock because we think it will tell us the truth about the time. We read the newspaper to learn (we hope) the truth about the world. In religious matters, our whole attitude to life, to God, and to our fellow-men, is governed by what we think to be the truth in these matters. If our life is to be successful and happy, we must be careful to make as correct an appraisement as we can of the truth in all fields of life.

While this is true of all of us, there are some men—detectives, doctors, and scientists, for instance—for whom the search for truth is their daily work, whereby they earn their living. As I have earned my living in the last of these categories for the last 40 years and more, perhaps it may be useful if I sum up some of the results of that experience.

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In spite of some popular misconceptions, a scientist is simply a professional searcher after truth. Some folks think of scientists as inhuman monsters, planning to destroy the world, or as builders of "space-ships," or as absent-minded noodles who can't even dress themselves properly. (That appalling contradiction in terms—"science fiction"—has done much harm in fostering such absurd ideas.) In reality, scientists are just ordinary men and women whose job it is to seek for the truth about the physical world. Naturally, this task may lead them to form a scale of values different from that held by debutantes or dress-designers, and, being faced with problems that do not beset other men, they may tend to give less attention to matters that seem to them to be less important, but they are, I repeat, just ordinary men and women whose job it is to seek for *truth*.

That search for truth imposes a discipline that becomes so habitual, so much a matter of course, that it isn't emphasized often enough. For one thing, every scientist soon learns that personal preferences or prejudices just don't matter. The truth, when he finds it, may not be at all what he expected—it may upset his previous ideas quite badly, or it may make nonsense of what he has said, perhaps in public. That is a bit of a blow, especially for a young scientist, but the older hand learns to take that sort of thing in his stride—even, almost, to welcome it. If his preconceptions were wrong, then it is good that they should be put right, even though the new truth may be rather a jolt, at first. Anyhow, it is new *truth*, and any new truth is worth having.

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Another thing that a scientist soon learns is that things are what they are (and not, perhaps, what he would like them to be). It is no use his devising anything, from a space-ship down to a split-pin, unless he "plays the game according to the rules," i.e., unless he takes due account of the properties of the materials he is using and of the use he proposes to make of them, and unless his calculations are correct. If he makes a mistake, and his plans end in disaster, he does not blame Providence, or God, or the Devil, or any other outside agency—he sets to work to find out where *he himself* went wrong. When the first Tay Bridge collapsed, there was a common belief that it was destroyed by an "Act of God": we know now that the causes of failure were a risky design, poor materials, and shockingly bad workmanship.

On the other hand, a scientist knows that if he does take proper account of all the facts, and if his calculations are correct—if, in short, he plays the game according to the rules—then *the facts will never let him down*. It has been my privilege to have to design and build a number of different instruments—machines, if you like—for use in circumstances in which no machine had ever had to work before. It has been a sacramental experience to see how faithfully each has behaved exactly as it was planned to behave, and to realize the utter reliability of Nature: an experience not less acute because on at least one occasion the preconceived opinion of so-called experts was that my work would cost me my life, whereas my calculations showed me (quite truly) that I should be unharmed.

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Yet, with this utter trust in the reliability of Nature there goes a great humility. I know so little, and the truth is so vast. I am perplexed if things do not work out as I expect them to but I am not dismayed. I do not know *why* a stone falls to the ground, or what pulls it down, but I have no doubt at all that a stone does, in fact, fall if I let it go, and that it will fall to-morrow just as it falls to-day.

So, when I read my *Inquirer* from week to week, and see some of the varied approaches to truth that are apparent there, I sometimes wonder whether an approach more like that of the scientist might not, perhaps, be helpful. Take the very difficult subject of road accidents, for instance. We are all agreed that it is a shocking thing that so many innocent people should be killed and injured on our roads, and many of us have strong views as to who or what is at fault, or where the remedy is to be found.

It so happens that this matter comes very near home to me, because I work in a laboratory where it is a major subject of study, and where many of my colleagues spend their full time studying nothing else. Our approach is not by way of preconceived judgment (however obvious any such judgment may seem to be), or by following any self-styled "authority" (however popular or eminent), but simply by finding out, by careful and detailed study, just *what are the real facts*.

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If an accident happens, people are often annoyed because the policeman asks so many questions, and writes the answers down in a little book. (He also adds quite a lot of facts, which he does not need to ask anyone else about, such as the time of day, the weather, etc.). When he gets back to the police station, he enters all those facts on a special form, on which there are more than *seventy* different headings, each for some particular factor which may be important. Ultimately that form, together with others from other accidents all over the country, reaches the laboratory where I work, and there a team of mathematicians sorts these forms out, in order to see what factors do, in fact, *really* cause accidents.

The problem is far from simple, and many years work will be needed to get all the answers, but some things have come out already. For instance, if the stopping distance from 30 miles an hour is less than 60 feet, then it is very unlikely that accidents will occur due to skidding: if the stopping distance from 30 miles an hour is more than 60 feet, then skidding accidents may be expected. Another truth is that a car fitted with one pre-1943 rear-lamp is much more likely to be run into from behind at night than if a modern rear-lamp is used, and two such lamps are a great deal safer than one. Another regrettable fact is that far too many drivers let their brakes get into a shockingly inefficient condition. All these are *facts*, not *opinions*, and it is only by the careful ascertainment of fact that truth can ever be found.

And, for my part, I cannot see how religious truth can be ascertained except by reference to observed fact rather than to pre-conceived, or merely attractive, opinion. Facts are facts, and it is no use trying to dodge them—at least, he who tries to

dodge them does so at his peril. An Anglican clergyman once wrote (in *The Inquirer*) that he had no difficulty whatever in saying the creeds, though he did not for one moment think that they were *true:* nevertheless, he said, he "put faith" in them. Such an attitude beats me, completely! The great strength of the Unitarian position, for me, at any rate, is that it offers no inducement whatever to play fast and loose with ascertained fact, for I have learnt that he who does not build on fact is building his house, not so much on sand as on—*cobwebs!*

COMMENT

The Soviet and World Problems

FEW people would have read the speeches of Bulganin and Khrushchev to the joint session of the Indian Parliament without a quick upsurge of indignation. Nehru and his ministers are far too conversant with the course of world affairs to take their statement of Soviet policy at its face value, but the same would not be true of the millions to whom their words would come in a Hindi translation in the Indian press or percolate through the gossip of the market and the village street. It was such an inversion of the true facts that one almost felt that there must be some strange dislocation of the wording of the speech as transmitted to us, as the friends of Russia in this country used to tell us was the case whenever news reflecting badly on Soviet policy came through, although those tactics are seldom heard to-day. The West was inclined to think that a new spirit had begun to infuse itself into Russian foreign policy, but in the last few weeks much has occurred to make one doubtful.

On their way back to Moscow, the two Russian leaders will visit Afghanistan, whose poverty, bad government and bad relations with Pakistan seem to offer boundless possibilities for mischief. At present, local sympathies with Russia are held in check by American aid, but the proposed visit can easily be the prelude for Russian help on a vast scale. The stakes are high and could easily result in Afghanistan becoming an outpost of Russian power. The country is violently Muslim, and Communism as such has no attraction for the people as a whole, but peaceful penetration in the Russian style is difficult to counter.

The participation of Russia in trans-Antarctic exploration, as part of the concerted contribution to the World Geophysical Year might be a contribution to science, but from the interest shown in the supposed mineral wealth, and current criticism of what the Soviet calls the aggressive military aims of the United States in its expeditions, even this measure of co-operation with other countries might be a step to further interference in the affairs of the Western Hemisphere—as a means, perhaps, of gaining a footing in Chile or Argentina.

The extraordinary features attending the dismissal of a leading Russian architect because of improper addition to over-decoration and the like in his buildings shows us that we have in Russia a state that fits into no category familiar to us. It would be surprising, indeed, if anything more were heard of the hopeful proposals for facilitating travel of people from the West to Russia and the more distant Soviet Republics. Caution, however, should still be the note, not hostility.

Manchester Fog

When two or three weeks ago the "Clean Air Bill" was called in the House of Commons, there was a regular stampede out of the Chamber on the part of members of both Government and Opposition alike. Whether anything will come of this attempt to remedy the polluted atmosphere from which so many of our cities suffer, remains to be seen. In the face of apathy both on the part of Members of Parliament and the general public and of opposition by property and manufacturing interests, it looks as though the Bill may have a difficult passage. As it happens, the necessity for such a Bill has been pointed by the dense fog from which Manchester suffered for some days, and the full toll of which cannot yet be estimated. The Manchester fog was said to be even more deleterious in its contents than the fog that nearly two years ago was responsible for the death of four thousand people in London. If, as appears likely, a comparative mortality does not follow in Manchester, it is simply a matter of good fortune. Dangerous fogs, apparently, can be put an end to if the public is determined to do so; the city of Pittsburg, which suffered from dangerous fogs as much as any place in Britain, has succeeded in clearing its atmosphere because the State Legislature insisted on an act with teeth in it.

Home Help

Most local bodies are doing their best to cope with the difficulty of obtaining help to look after elderly or sick people in their own homes, but some have set out to fulfil their responsibilities more competently or with a better sense of what is required than others. The system of Home Helps is a case in point. That service is still in its infancy, and present shortcomings are being noted and, in many places, righted. One of the difficulties is that the hours are often fixed—from 8 a.m. to 5 p.m. on week-days, and 8 a.m. to noon on Saturdays, the assumption being that the father is able to look after the children for the rest of the time, during a mother's sickness or confinement. That the assumption may be wrong is not necessarily the fault of the father.

In Kent, the Family Help Service can provide in case of necessity for a woman to live temporarily in the house, taking complete charge all the time, the cost to the family and other conditions being decided by the help service organizer and the mother, or, if necessary, the father. The scheme has been in operation for six months, over 400 children being in the families concerned, who, if they had been placed in institutions, would have cost the local authority a considerable amount. One of the difficulties encountered was, as might have been expected, that of finding a sufficient number of competent women for the job, and so far they have been got from the ranks of the ordinary home helpers.

The Kent County Council also runs a night attendance service for old people in Maidstone and the towns along the Medway, which has been so successful that it is to be extended. This provides for those who are not ill enough for a hospital, but who are not well enough to be left alone. The attendants prepare an evening meal, and see that the old people are comfortable for the night, where necessary remaining for the whole night. During the ten months that the service has been in existence over a hundred old people have been helped by this service which, so far, has cost £15,000, but as the service becomes better known the cost is expected to rise to £45,000. The cost works out at getting on for £100 for each old person, but as they are people who in default of such a service should be in hospital, the new night service means a considerable saving in expense, in addition to the advantage that the old people are enabled to keep in their own homes. This service does not compete with similar work done by voluntary organizations, and is to be regarded as valuable extension of Christian goodwill to the social life of the community.

Commentator.

Leeds: A Farewell Social to Dr. and Mrs. R. W. Wilde took place at Mill Hill Chapel, Leeds, on Saturday, November 19, which was attended also by the members of the Hunslet Unitarian Church. After the rendering of solo and concerted items by the Chapel choir, the Chairman, Major D. H. Currer Briggs, M.B.E., spoke in appreciation of the work of Dr. and Mrs. Wilde in Leeds, and handed to them a cheque that had been subscribed by the members of Mill Hill Chapel. Margaret Priestley made a presentation of a Tuscan China coffee service, on behalf of the Children's Church, whilst Miss D. Lawson, on behalf of the Women's League, asked Mrs. Wilde's acceptance of a week-end trip. The Rev. J. Hinkins, speaking on behalf of the Hunslet Unitarian Church, over which during the past year Dr. Wilde has had pastoral oversight, presented to Dr. and Mrs. Wilde a decorated dinner service. Dr. and Mrs. Wilde, in replying, spoke of their affection for Leeds people, and their sorrow that their association with them was now to end. The gathering was a very large one.

FIRE IN OXFORD

By Dudley Richards

(Secretary of the Religious Education and Youth Department of the General Assembly.)

IN spite of a famous example in the life of Jesus, it seldom seems satisfactory to reply to one question by asking another.

"How?" is the question from teachers and officials of Sunday Schools. "Show us how to do the work; or help us to do it. Provide materials, or show us where they are to be found. How are we to make the most of our Sunday School teaching?"

"Why?" I ask at various meetings. "Why do you want these materials? Why are you spending Sunday afternoons in this way? Why do you teach at all?"

"Yes, but why?" retorts the cunning critic. "Why do you keep on asking why, when people want to know how?" The answer is that if we can reply to the question "Why do we teach?" we have already gone some way towards solving the problem "How are we to teach?" The question "why" concerns our faith and belief. If these are secure, they will take care of methods and materials to a considerable extent.

Our reasons for going to church or chapel are often mixed. Sometimes we are more attached to buildings and their associations of different kinds, than to the faith that is preached in them. We find it difficult to give an answer to the question "What do you believe?"; or our answer may be a conventional one, proceeding from no deep conviction of our own. Our uncertainty and our shyness are understandable. But it is not surprising if certain people are perplexed to know what and how to teach their children.

"And how," asks the cunning critic, giving question for question again, "how do you propose to alter this state of affairs? How do we replace uncertanty and doubt with strong and confident faith?" It is a fair retort, and I have no easy answer to it. I am sure that the lack of fire amongst us is a problem. It is not to be wondered at that the title (taken from a Unitarian hymn) and flaming cover of the current report of the Department should have produced a first casual impression that it might have come from some group such as the Jehovah's Witnesses, or even the local Gas Board! How can we generate more heat amongst us? It looks as though we are left with a long string of hows and whys—an endless chain of unanswerable questions.

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Not quite, though. There is some faith in us, or we could never have survived. And that faith can be made to glow through the interchange of feeling and thought at a gathering of one kind or another—a service, a rally, a conference. Amongst the best of gatherings for this purpose is one that combines the warmth of fellowship with a challenge to action, and with practical advice and assistance.

For Sunday School teachers the occasion of occasions is probably the Summer School which is held at Oxford every two years. To this gathering come teachers who begin with the great advantage of having a purpose. This guarantees a feeling of comradeship and friendship from the start. It is the task of the school to build on that feeling as a firm foundation, and to stimulate the faith and the sense of purpose in each student. This is done not just by exhortation, but by assistance towards solving the practical difficulties that confront our teachers. Those who have attended these schools can testify to the happy spirit that marks them, and to their high quality as holidays of the best type, where work and play are ideally combined.

Another school is approaching—another opportunity to answer the questions "why" and "how". The Department is now inviting applications for the school which is to be held at Oxford from August 4 to 11 next year.

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But we are going further than usual. If we are to meet our responsibilities properly and create a real revival of faith and life in our churches, we must raise a new generation of Sunday School teachers. Young people who are willing to tackle the work must be given every assistance to become inspired guides of children. We must foster their sense of purpose, and widen their field of interest: we must extend their knowledge, and help them to deepen their religious emotion. As an experiment towards this end we are running a second week at Oxford from August 11 to 18, and this week will be reserved for younger teachers. Its curriculum will be different from that of the first week. I can describe it as an attempt to sweep the young people off their feet, to excite and stimulate them, to give them a really breath-taking experience of close fellowship in the pursuit of high ideals and in exploring various fields of activity. The students will be given an introduction to a variety of subjects, including art and music: they will go on excursions to places of interest in and around Oxford; they will be helped by visual aids of various kinds; and they will be advised how to continue their study of those subjects which specially interest them.

For this week there will be only about thirty places available. At present we are accepting applications only from students who intend to come to the first week as well. They are asked to apply to me at 15 Gordon Square, London, W.C.1, by January 3.

Information about the School can be procured from every minister and Sunday School secretary, and the Department asks for their full co-operation in making the advantages of the School known to all our teachers, and to potential teachers as well. May it be granted to us at Oxford next year to kindle such a fire of faith and resolve in all who attend, that our whole cause will feel a glow of it, and that we may all be better able to play our part in bestowing upon our children the blessing of an enlightened, confident faith in God and in mankind.

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Catholicism

SIR,—Can J. W. Poynter answer the following three questions?—

(1) If it is reasonable for a Roman Catholic to require his or her children to be brought up as Roman Catholics, why is it not equally reasonable for the Protestant partner to insist on his or her children being reared in the Protestant faith?

(2) If the Roman Church accepts any form of Government which "respects" its "rights" and if (as official Roman Catholic sources frequently declare) the Roman Church has the right to be supreme in every sphere, including the political, how can that Church support democracy, which is government by the people?

(3) If a scientist comes to a certain conclusion as the result of painstaking research along scientific lines and if that conclusion, being contrary to Roman Catholic dogma, must at all costs be opposed, how can the Roman Church be said to favour scientific studies? (Perhaps Galileo could give us the correct answer to this question!).

Aberystwyth. *B. K. Bowes.*

SIR,—Mr. J. W. Poynter, who once attacked the papal system in his book "Rome at Close Quarters" offers some controversial artifice as an inducement for the unwary. Of course, Science and Civil Government are accepted so long as opposition does not exist to papal pretensions. What of the past? Woe betide the Civil Law found to conflict with the Canon Law of the Church and the Scientist at loggerheads with the Pope's scriptural views. Infallibility was claimed for authority which made the gross mistake of teaching that the doctrine of the earth's immobility was necessarily involved in the Biblical statements. Infallibility was again wanting in the matter of determining controversies. If one side or the other got the predominance the Church gave encouragement; and if within 400 years more or less, its opponents are reduced to absolute insignificance then she will pronounce their opinion false. A famous Irish divine once characterised such manoeuvring thus: "Such an authority as this no more deserves to be called a guide than, to use an illustration employed by Professor Huxley on a different subject, a coach dog deserves to be called a Guide, who watches which way the machine is about to turn, and then runs on loudly barking before it." I am afraid Mr. Poynter has followed the way of Newman in theological matters which alone interested him, in confessing that, "since I became a Catholic, I have ceased to think for myself."

Glasgow. *William Speirs.*

SIR,—Mr. J. W. Poynter is tired of "sectarian policies." He has had enough of that in his time. This, of course, does not prevent him from adding to the strong criticism of a Protestant evangelist and expounding R.C. beliefs in a non-Catholic newspaper (*The Inquirer*, 17/9/55).

Is the R.C. Church politically impartial? To my mind, the relationship between Rome and Fascism is too strong to be ignored. The Spanish Bill of Rights, Article 6, is of some significance on this point. It reads:—"Non-Catholic faiths are tolerated, but public ceremonies and manifestations other than those of the Roman Catholic religion will not be permitted." Needless to say, Franco has been well blessed by the hierarchy and there has been no outcry from the Vatican about religious persecution in Spain.

According to Mr. Poynter his Church does not oppose a scientific theory "so long as it does not attack religion." This is "may be" true. However, it should be pointed out that several important scientific theories have been proved to be correct despite opposition from Rome.

The R.C. Church is becoming stronger in this country. This is particularly so in Scotland, thanks to a steady stream of immigrants from Ireland and to Section 18 of the Education (Scotland) Act, 1946, which gives the R.C. clergy a privileged position in our education system.

What happens in other countries to-day can happen in this country tomorrow.—Yours,

Glasgow. *Peter Brown.*

Capital Punishment

SIR,—In how many of the countries which abolished C.P. do the police carry arms? Here they carry both truncheon and automatic pistol. I asked an old English resident if he thought it true that murder had not increased in Uruguay since they abolished C.P. He answered approximately: "I am sure it is true, but we have never had any murder to speak of anyway, that is to say premeditated murder. Such murder as there is, is almost always the result of a sudden quarrel or a personal vendetta, but the premeditated kind, like poisoning or planning a murder and carefully disposing of the body afterwards, practically does not exist."

In view of this perhaps the abolition of C.P. in Britain should be later rather than sooner and that in any case our police would have to be armed.

If a Gallup Poll were organized on the question: "Do you regard C.P. as an act of vengeance on the criminal or as a deterrent to further crime?" I wonder what the public would answer. —Yours,

Uruguay. *Arthur L. Blake.*

Two Bee-Lines!

SIR,—I am so sorry that according to Mr. K. M. Street, of the S.U.A., I wandered off the straight and narrow path of Unitarian virtue when I made my recent journey to Scotland. He imputes disloyalties to me, of which I should certainly feel ashamed if I were guilty of them. But perhaps his troubled breast will be soothed and his bad temper subside when I tell him that obviously for a good Unitarian and a parson to boot, one bee-line does not necessarily exclude others! Not only did I worship at Skene Street but I bought at least one pot of jam at its anniversary bazaar! I spoke from its platform on the Saturday and sang in one of its pews on the Sunday. But all this came so instinctively and naturally to a visiting Sassenach Unitarian, that of course I did not mention it in my article, which happened to be about something quite different.

Smile again, Mr. Street, smile again! We are not as bad as all that!—Yours,

Wilmslow. *A. B. Downing.*

Nauseating?

SIR,—I should hate you to think that Mr. Richard Philpott's description of reasoned criticism of orthodoxy as "nauseating" was in any way representative of the readership of *The Inquirer*. Without any kind of self-righteousness, Liberal Christians, including Unitarians, surely feel that they have an aspect of truth overlooked or neglected by the orthodox. They feel that the suggestion, so sedulously fostered in orthodox circles, that there is no middle way between Atheism and hundred-per-cent orthodoxy is harmful to religion. Many thoughtful people have been driven outside the churches altogether by the very thought that all the paraphernalia of atonement and vicarious salvation must be accepted by every member of every Church. If it were a choice between belonging to the Roman Catholic Church or being followers of Billy Graham on the one hand, and of staying outside all Churches on the other hand, there are many Unitarians who, however, reluctantly, would be driven into the wilderness. And criticism of this literal-minded orthodoxy is not "nauseating"—it provides us with that intellectual background on which our faith must in some degree be built.—Yours,

Brighton. *John Rowland.*

SIR,—To sit silent while what we believe to be falsehood is in the field, is to acquiesce in the suppression of "free and open encounter". To speak forth what one believes to be true is to participate in such an encounter, and it is not intolerance, or bigotry. It is not an act of intolerance for Unitarians to say what they feel about Billy Graham, for example, though it would be if they tried to deny him the liberty to express his opinions. But if I am not much mistaken, those who have been the strongest in their denunciations would also be the first to defend his right to freedom of speech, if ever that right were challenged.

There is obviously much more to be said on this topic. It is one which has not been sufficiently explored by Unitarians in recent times. But if Mr. Philpott reads *The Inquirer* diligently, I think he will find that we are at least as forthright in our criticisms of each other as we are in criticizing other people. If this is to be called intolerance or a denial of freedom of thought, no progress is possible. Surely the important thing is to be able to distinguish between criticism of ideas and systems and personal attacks, and to pursue all debate in a spirit of charity.—Yours,

Ipswich. *A. Philip Hewett.*

SIR,—Mr. Richard Philpott has got it all wrong when criticizing the opinions expressed by yourself and various correspondents on fundamentalism. Surely, if one honestly thinks opinions of church dignitaries and Dr. Graham are diamentrically opposed to the Truth, as certainly Unitarians generally do, it is most proper to expose such falacies. It may be nauseating to Mr. Philpott but to other readers it is elevating.

Sir Thomas Brown (Religio Medici) was a famous and clever man, but to the end of his life he disagreed with the Copernicon theory of the Universe: Would it be nauseating to say he was wrong ?—Yours,

Norwich. *W. Waller.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 19s. 6d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL.: EUS. 7554 Editorial: EUS. 2942

Manchester District Women's League: The Autumn Meeting was held at Stand on Saturday, October 29. Although the weather was wet, 227 members representing 34 branches assembled for the service which was held in the very beautiful new Chapel. The Preacher was Mrs. Lord, of Chesham, Bury, who gave a most inspiring message to all members, stressing the importance of the individual both in the Churches and League branches.

After tea, a short business meeting was held, the President Mrs. Alfred Hill, occupying the chair. The speaker was Mrs. Jessel, National President, who gave a short interesting talk about the League and the American Alliance, which is celebrating its 75th anniversary. Miss E. Leigh proposed a very hearty vote of thanks to the Stand branch for their wonderful hospitality, and Mrs. McMullen pronounced the Benediction which brought a happy and successful meeting to a close.

THE ESSEX HALL REBUILDING FUND

Fifth List of Promises and Subscriptions to September 27, 1955

Rev. L. S. Preston, Rustington ...		5	0	0
In memory of Mr. A. H. Spencer		3	0	0
Rev. J. S. K. Patrick, Leeds		2	2	0
Mrs. F. H. Clews, Newcastle, Staffs.		1	1	0
Swansea Church		53	12	11
Unitarian Women's League, Newton Abbott		1	2	6
South West Devon Unitarian Congregations Ass.		2	5	0
Estate of the late Rev. A. Cunliffe Fox		100	0	0
Miss M. Cunliffe, Bath		70	0	0
Sale of U.Y.P.L. London 21st birthday photos			10	0
Miss A. Beale, London, N.6		5	0	0
Ernest J. Ward, Shoreham-by-Sea		1	1	0
Rev. Stanley Mossop, Knutsford		1	1	0
Denis L. Perry, Stockport	C.	36	10	5
Mrs. Wild, Stockport			5	0
Mrs. F. M. Hodgson, Stockport		1	0	0
Mrs. Wyatt, Stockport			4	0
G. S. Teggin, Bournemouth	C.	1,217	7	10
Free Christian Church, Narborough Road, Leicester		20	0	0
Miss A. Hamer and Mrs. Rankin, Fulwood			10	0
Misses E. and O. Hamer, Fulwood			5	0
Miss M. Ardron and Mrs. E. L. Hamer, Fulwood			10	0
Mr. and Mrs. F. Otley, Fulwood		3	0	0
Mrs. C. Friend, Fulwood		2	2	0
Mrs. Creswick, Fulwood			10	0
Mr. and Mrs. D. Cope			10	0
Miss Robinson, Fulwood		2	2	0
Mrs. Allgate, Fulwood			10	0
Mr. and Mrs Ellis Green, Fulwood			10	0
Mr. and Mrs. M. Slack, Fulwood		2	2	0
The Misses Crawford, Larne, Ireland		2	10	0
Old Meeting Unitarian Chapel, Sidmouth		15	13	11
Louis Martineau, London, S.W.7	C.	127	16	6
Mrs. M. Speck, S. Hayling		20	0	0
John Hinkins, Leeds, 11.		1	0	0
Miss Dorothy L. Owen, London, N.12		2	2	0
Roy M. Anthony, London, N.11		5	0	0
Mrs. Tinkler, London, N.2		2	2	0
Wm. J. Taylor, London, N.W.7			10	6
All Souls' Unitarian Church, Golders Green		17	1	4
Miss Margaret D. Waven, Nutley, Sussex		200	0	0
Mrs G. F. Mead, Ditchling		1	0	0
Miss M. K. Watts, Ditchling			10	0
Women's League, Croydon Free Christian Church		10	0	0
Mrs. E. Chapman, Wandsworth		1	0	0
Dr. E. H. Walters, Wandsworth		1	1	0
Mrs. Carden, Hastings			10	0
Mr. Pilcher, Hastings		1	0	0
Mrs. Sorrell, Hastings		1	0	0
Miss Bristow, Hastings			10	0
Rev. Denbigh Hilton, Hastings		1	0	0
Misses Davis, Hastings		3	0	0
A Friend per Rev. D. Hilton		1	0	0
Lecture Recital by Miss Kate Spencer		4	11	0
Miss Lotta, Hastings			10	0
Profit from Art Exhibition, Hastings		9	15	0
W. Rutherford, Battle		6	0	0
Miss Bristow, Hastings			10	0
Harben R. Young, Richmond		4	4	0
H. R. Young, Richmond		2	11	6
Mrs. E. Bostock, Richmond		1	0	0
Miss Weintraub, Richmond			2	6
Rev. W. and Mrs. Ling		2	2	0
H. Poole, Sanderstead			10	6
Mrs. H. Poole, Sanderstead			10	6
Mrs. H. S. Tayler, Wallington		50	0	0
D. Bingham, Redhill			10	0
Miss K. Davies, Coulsden		5	0	0
J. G. Richardson, South Norwood		1	0	0
Miss I. Davies, Coulsden		5	0	0
Miss A. Davies, Purley		5	0	0
Miss F. Boggust, Croydon		7	10	0
Miss D. M. Green, Woodside, S.E.25		5	0	0
Miss G. M. Green, Wallington		10	0	0
H. A. T. Milward, Wandsworth		1	0	0
A. H. J. Humphreys, Wandsworth		1	0	0
F. Thurgood, Wandsworth			10	0
Mrs. E. M. K. Boswell, Wandsworth		1	0	0
Watford Unitarian Fellowship		4	6	0
Miss B. A. Breens, Thornton Heath	C.	121	14	10
Mrs. Woodward, Atherton			10	0
A. Webb, Ashley			10	0
F. S. Walden, Northampton		5	0	0
Shepton Mallet Unitarian Chapel		3	0	0
Miss Marion Westley, Maidstone		5	0	0
James D. Hughes, Bristol	C.	12	15	8
Mrs. Margery Hardman, Sidmouth		50	0	0
Daniel Arkell, Birmingham		1	1	0
Monton Church Women's League		3	3	0
W. H. Robins, Birmingham, 14		2	2	0
Mrs. W. L. Teasdale, Stafford		4	0	0
Mr. Peacock, Macclesfield			10	0
Mr. and Mrs. D. W. Moss, Macclesfield		2	2	0
J. F. Whitton, Macclesfield			10	0
Mr. and Mrs. F. Bury, Macclesfield		1	0	0
Alderman T. M. Abraham, J.P., Macclesfield		21	0	0
Mrs. A. G. Merrell, Liverpool 19		10	0	0
Brook Street Chapel, Knutsford		10	0	0
Rev. A. W. Vallance, Altrincham		2	0	0
Unitarian Christian Church, Adelaide		22	0	0
Augustus W. Isaac, Boston	C.	121	14	9
Robert B. Isaac, Boston	C.	18	5	3
Miss Kathleen Birks, Mansfield	C.	24	6	11
Ronald P. David, Enfield		1	0	0
Mrs. Amy Jessel, Berlin		10	0	0
John Byng Kenrick, Birmingham, 17		100	0	0
Mrs. A. T. Davis, Newington Green		2	0	0
Miss Elsie Davis, Newington Green			10	0
Miss A. Dick, Newington Green		3	0	0
Mrs. R. H. Smith, Newington Green		2	0	0
M. E. T. Thorncroft, B.Sc., Newington Green		5	0	0
Rev. J. Bruce Walker, Newington Green		3	0	0
Mrs. M. Dick, Newington Green		2	0	0
Mr. D. V. Hosse, Newington Green		4	4	0
Mrs. D. V. Hosse, Newington Green		4	4	0
Miss M. E. Smith, Newington Green		1	10	0
Miss K. I. Smith, Newington Green		10	0	0
Angie M. Mayfield, London, N.W.11		5	5	0

Rev. G. W. Parkinson's Holiday Party at Montreux	3	10	0
Blackburn Unitarian Association	5	5	0
Nora P. Lilley, Leicester	100	0	0
Rev. George Price-Jones, Hinckley		10	0
	2,783	8	4

(C indicates 7-year covenants and includes income tax at the present rate of 8s. 6d. in the £).

Total donations and promises after deduction of loss because of reduction of income tax from 9s. to 8s. 6d. in the £	20,103	10	6
Fourth List	1,444	10	11
Fifth List	2,783	8	4
	24,331	9	9
Deduct arithmetical errors ...	12	2	0
	£24,319	7	9

The sixth list will appear next week.

Contributions to: L. Procter, Willow House, Waterfoot, Rossendale, Lancs.

Collection boxes and cards available from The Secretaries, 15 Gordon Square, London, W.C.1.

SOMETHING WE CAN NOT SEE

By "Teak"

BILLY'S mother had knitted him a new pullover and he was so pleased with it that he could hardly wait for her to finish it off properly. He was going to the cinema to see a quick-shooting, hard-riding Western. It was a cold day and it was likely that he would be queuing for a time before getting into the shelter of the cinema and his mother was persuaded that he could wear it that day. The film was all that he expected it to be, and the excitement was tense as colt 45's barked and bullets whined. At last the bad man came from behind the rock with arms upraised in surrender, and the hero's horse was given a rewarding pat for the gallant part he had played in bringing the bandit to justice—and the lights came on. Billy did not know it at the time but in his excitement his fingers had found an end of wool which his mother in her haste had forgotten to thread into the sleeve of his pullover. As the horses thundered through the canyon and shots echoed among the rocks and hills Billy's twitching fingers had tugged at the wool end and carried away to the land of cowboys and Indians, he must have kept pulling and pulling.

His mother was most annoyed when he arrived home carrying a huge pile of ripped-out wool in his arms . . . and with only one sleeve in his new pullover. Billy was ashamed but pointed out to his mother that he had not lost any of the wool and that he had it all in his arms. Now, Billy did not understand that although he had all the wool, every crinkly inch of it, that had gone into the sleeve of his pullover, that it takes more than wool to make a pullover. His mother put into it something which he could not see.

In the same way when we do something, we put into our work something which we cannot see. It is that something which makes the finished work worthwhile. A pile of wool is not a pullover but yet it can be just the exact weight of wool required . . . that something else is needed . . . indeed it was a little of his mother's self. The strange thing about this "self" which we put into work is that the more of it we put in the more we have left.

Billy's mother was no less for the something which Billy lost in his excitement . . . she was more. Next time she knitted the sleeve she took care to see that she did not leave a loose end.

We regret that the Youth Supplement is delayed still another week.

Christmas Number

Our Christmas number will be issued on December 19. It will be an enlarged issue.

Please send calendar alterations for January 1 to reach us not later than December 14.

THE CALENDAR OF THE CHURCHES

SUNDAY, DECEMBER 4th, 1955

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ABERYSTWYTH, New Street Meeting House, 11, Mr. SYDNEY HERBERT
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE
ASHWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply

BATH, Trim Street Chapel, Unitarian, 6.30. ——
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN,
BERRIS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. T. E. DALTON
BILLINGHURST, Free Church, High Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bentborough Road, 6.30. ——
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. EWBANK
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. E. A. WEST
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15. ——
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30 Rev. G. RANDALL JONES,
BRIGHTON, Christ Church Unitarian, New Road, 11, Mrs. E. SAVAGE, 6.30, Dr. J. J. GORING
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BRITTEN
BRISTOL, Oakfield Road, 11, Rev. A. H. BRITTEN, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev W. HILL WARBRICK
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBERDON, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. ROY JONES
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. JONES
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. PHILIP SMITH
CHELTENHAM, Bayshill Unitarian Church, Royal Wells, 11, Study Service, 3, Sunday School, 6.30, Rev. BARBARA THOMAS
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No. Sermon, 6.30, Miss H. DIXON-WILLIAMS
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. ERNEST SHAW
CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev KENNETH TWIGG
CORSLEY, Stuffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 2.30, Sunday School, 11 and 6.30, Rev. ALLEN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CRIPPLEGATE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIE
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (Also 6.30, 1st Sunday in the month)

DEAN ROW, 10.45, Rev. A. R. DOWDING STYAL, 6.30, Rev. A. R. DOWDING
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. COTTER
DERBY, Pitfar Gate Unitarian Chapel, 6.30, Rev. A. D. WILLIAMS
DITCHLING, Old Meeting House, 10.45, Rev. JOHN ROWLAND
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GRIFFIN
DURHAM, Stephen's Green, Wyn, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mrs. E. RAMSBOTTOM

DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. STUART P. WHITEHOUSE
DUNDEE, Williamson Memorial Unitarian Church, 53 Constitution Road, 11, Rev. A. E. POPE

EASTBOURNE, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. R. TAVERNER
EXETER, George's Chapel, South St., 6.30, Rev. CHARLES EASTON

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11 and 6.30, Mr. BRUCE FRASLOW
GORSEY, Unitarian Church, Flixton St., 10.45 and 6.30, Rev. GRAHAM STREET
GOSLEPORT, Ward Street Church, 11.15, Rev. R. NICHE CHEW

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45 and, 6.30, Rev. J. B. TOWLES
HARTWICH, Free Christian Church, South Terrace, 11, Rev. DENNISON HELTON, 6.30, Mrs. MURIEL HELTON

HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. RALPH E. GODDARD
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 11, Miss K. BRADSHAW
HULL, Park Street Church (Unitarian), 6.30, Rev. ERNEST PAGE

ISLE OF WIGHT, NEWPORT, Unitarian Christian Ch., 11 and 6.30, Rev. W. CARTER

KENDAL, Market Place Chapel, 6.30, Supply
KIDDERMINSTER, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MEDHURST
KNUTSFORD, New Meeting House, 11 and 6.30, Rev. H. WESTERN

LANCASTER, St. Nicholas Street Church, 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. E. D. DAVIES
LEICESTER, Nedworth Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, Red Road Street, 11 and 6.30, Rev. LEONARD MARTIN
LEICESTER, Sunning, Miss J. E. Lindley, The Little House, Garth Road
LEWES, Westgate Chapel, 11, Rev. W. J. MCELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. CRASKELL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. H. THOMAS
LIVERPOOL, Renshi Place Church, 11, Rev. Basil L. GUILLARD
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KING MARTIN
LIVERPOOL, Gateacre Chapel, 11, Rev. STANLEY R. BOWEN
LIVERPOOL, Hardman Road, Bootle, 3, Sunday School, 6.30, Rev. B. L. GUILLARD
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SIDDALL PRICE

THE LINDSEY PRESS

If you are holding a Christmas Carol Service this year, you will find our eight-page hymn sheet

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very useful. It contains 28 hymns and carols, among them the following:—

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LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LOWE
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. DONALD P. MAW
LONDON, Brixton, Effra Road, 11, Rev. W. WADDINGTON
LONDON, Bunn Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Mr. T. E. DALTON
LONDON, Golders Green, Hoop Lane, 11, ——, 6.30, Rev. K. C. TREACHER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11, Supply
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. TREACHER
LONDON, Ilford High Road, 6.30, Rev. DUDLEY RICHARDS
LONDON, Islington Unitarian Church, Upper Street Preston Hall, 6.30, Rev. A. V. POE
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. POE
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. J. W. DUNDLE, 6.30, Rev. JOHN ROWLAND
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Mr. G. J. PRUCE
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DUNDLE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LOWE
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. HANKINSON
LONDON, Wandsworth Unitarian Church, East Hill, 11 and 6.30, Rev. ARTHUR PEACOCK
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays, 6 Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newham Road, 6.30, Mr. S. R. MARTIN
LYTHAM, St. Annes (Ansdell), Unitarian Church, Channing Road, 11, ——
MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. FOOTE, 6.30, Supply
MARSTON, Unitarian Church, Market Buildings, 6.30, Rev. DENNISON HILTON
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DEEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. WELSH
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BOSSON
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30 Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Rusholme Street Mission, 6.30, Rev. B. L. HOPKEN
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Willenhall Road, Cheadle-cum-Hardy, 11, Student
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Mr. W. NEWMAN
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MIDDLEWICH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, Mr. PETER JONES
MIDDLEWICH (see Lostock)
MIDDLEWOOD, 3, and NEWTON ABBEY, 6.30, Rev. C. G. TOMS
MOSELEY, Christian Church, Stansfeld Road, 10.45 and 6, Student
MOSTYN, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. CRIAIS DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30, Rev. E. B. SMITH 6, Musical Service
NEWHEY, Kearsley Road Church, 6.30, Mr. P. A. SMITH
NEWTON, Octagon Chapel, Colegate, 11, Rev. J. A. KNOWLES
NORTHWICH, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BELAM
OLDHAM, Unitarian Church, Birchington Street, 11 and 6.30, Rev. HAROLD A. GEE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
ORMSKIRK, Manchester College Chapel, 11.30, Rev. L. A. GARRARD
PADIHAM, Walmsley Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. HILL WORTHINGTON
PAGE LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ANTHONY SMITH
PENDLEBURY, Unitarian Chapel, Bolton-le-Sands Road, 11 and 6.30, Rev. R. H. KNOWLES
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. LAWRENCE BARNETT

Holiday Accommodation

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Animals' Welfare Sermon Competition

The League Against Cruel Sports offers prizes of £50, £25 and £10 for the best sermon not exceeding 2,000 words on St. Matt. 5, verse 7, likely to serve the interests of animals' welfare by an accredited Minister. Closing date, January 31, 1956. Adjudicators: The Editors of The Church of England Newspaper, *Baptist Times*, *Methodist Recorder* and *Hibbert Journal*. Entries, marked "Animals' Welfare Sermon Competition," to Secretary, L.A.C.S., 58 Maddox Street, London, W.1.

Miscellaneous

Ideal booklet present for Unitarians: R. D. Woodall's "Mary Ann Galton". 2s. 9d. Tectors, 29 Carter Road, Birmingham 22a.

Change of Address

Rev. Donald P. Maw to 9 Pilgrim's Lane, N.W3. Telephone, HAM 6938.

PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. JOHN R. STUBBS
PRESTON, Unitarian Chapel, Church Street, 6.30, ——
RINGWOOD, Hants, The Meeting House, 11, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEST
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TRAPP
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS
SHEFFIELD, (Abbeydale), 6.30, Mr. T. H. MORRIS
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. F. SOKELL
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Mr. T. WARNE, 6.30, Mr. A. GRAVES
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. FRANCIS TILLEY
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. C. F. SWEET
SOUTHEND-ON-SEA, Dunlop Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11, and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
ST. HELENS, Corporation Street, 6.30, Rev. STANLEY R. BUTLER
STOCKTON-ON-TEES, Wellington Street, 6.30, Supply
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SIMPSON, 6.30, Mr. T. H. JONES
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. SIMON JONES
SWANSEA, Unitarian Church, High Street, 6.30, Rev. H. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Student.
TAUNTON, Mary St. Chapel, 11, Rev. W. H. CRUDDAS, 2.30, Sunday School
TODMORDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KNIGHT
TORMORDEN, Unitarian Church, 10.45, Mr. J. E. THOMAS, 6, Mr. J. SMITH
TORQUAY, Unity Church, Montpelier Road, 11, Rev. CHARLES EASTON, 6.30, Supply
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Supply
WALLASEY, Memorial Church, Manor Road, 11, Rev. EDGAR W. HILL, 6.30, Mr. J. L. OATES
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), No service
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. H. MADDOCK
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (Also 6.30, 1st Sunday in the month)
WHITBY, Flowergate, 6, ——
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. CHARLES STRONG
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Service: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Fitzgerald, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Pitt Street (off College St.) 7.15, Rev. G. E. HOLT. Manse Telephone LX 3221
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Glen Alyn, Melbourne, C.1. Minister Rev. W. DONNISON. Meetings as advertised
STANLEY CHRISTIAN CHURCH, Argyle Road, Sanford (Nr.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 2.15 p.m. Minister: Rev. W. BOWMAN

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. ARTHUR CRUMMEY
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. NORRIS
VANCOUVER, B. C., Unitarian Church of Vancouver, 4,500 South Arnaye West 11, Supply

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnell, Road, 11 and 7, Rev. E. H. MORGAN
WELLINGTON, Unitarian Free Ch., Hamer's Buildings, 109 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School: 7, Service Rev. HOWARD C. RAYNER

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